

# Statement

# 5

Wednesday, February 19, 1969

*This is a time of troubles at Sir George. A large number of our students are in detention, others may be liable to proceedings, property damages have been estimated as exceeding two million dollars, and we are all distraught. We are distraught not only because of the events of February 11 and their currently foreseeable consequences, though these are certainly reason enough. We are distraught because the events of February 11 have been, if not inevitable, at least well within the realm of possibility for some time, and yet they happened. And we are distraught because we all know that this tragic story is by no means ended, and may, if we do not react properly, become even more tragic.*

*We all know that there is no time to lose. But, except for the various types of "true believers" in our midst, for whom everything is simple, and ugly, we don't really know what went wrong or what to do about it. Some of us are now identifying, and drafting regulations designed to outlaw, certain kinds of behaviour. This is necessary, if belated, BUT IT IS NOT ENOUGH. The most that can be accomplished by such regulations is the delineation of an environment within which civilized discourse can take place. That environment, however, will be wasted if it is not properly utilized. Civilized discourse must begin without delay and, having begun, must be maintained, not just nominally or intermittently, as heretofore, but continuously and seriously. (This may mean that some of our "normal" activities may have to be curtailed, and certain costs incurred. But who can doubt that the cost of "business-as-usual" has become unacceptably high?)*

*Many of the conflicts that have bedevilled us are essentially external to this or any other university. They have intertwined roots in this province, this continent and, indeed, throughout the world. They cannot, therefore, be resolved within this or any other university. At most they can be identified and subjected to the most penetrating analysis that our intellectual resources can accomplish. The urgency and importance of this work is not to be minimized, but neither should its limitations be disregarded. If changes in the existing structure of the University compatible with academic freedom are needed to promote this work, then changes must be made.*

*But another set of problems is endogenous to this and other universities. Sir George has grown phenomenally in the last few years, and in a number of important respects its quantitative growth has outstripped its qualitative one. In a word, this institution is not as good a place in which to teach and learn as it might be-not to a considerable degree-and no amount of celebration of our lofty traditions of the past can obscure this fact. Not any more.*

*We must therefore address ourselves to the various kinds and degrees of alienation that confront us so intensely. We must develop a fuller understanding of their origins and we must respond to them in ways which though not likely to eliminate them, the contemporary world being what it is, can contain them within tolerable limits.*

*These tasks obviously cannot be tackled in a single edition of a single type of document, but a beginning must be made. Our immediate objectives, therefore, are to enable faculty members to comment on various aspects of the dreadful events of last week and, hopefully, to inaugurate the kind of civilized discourse mentioned above. No contribution is presented as being in any sense definitive, but only as having some relevance to our situation. We are not searching for villains. Neither are we looking for heroes. What we all must grope toward is mutual comprehension and the development of ways to utilize it constructively. Hence this Statement is presented in an ecumenical spirit, and as a contribution to a more viable University.*

**Abe Tarasofsky**  
(Economics)

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# Questions?... Answers

**In the last issue of STATEMENT, Professors Davis and Bayne posed ten questions for the university community to think about. Professors Sheps and Laffey reply.**

*1) Q. Does the university community realize that given the Canadian Immigration policy and the natural growth in the Black population, the university is likely to have an increasing component of Canadian Blacks in the years ahead?*

A. Yes, it does.

*2) Q. What are the needs of the Black students?*

A. The same as those of all students: to acquire whatever education a university is able to offer.

*3) Q. Does the university realize that to be a Black man in the Canadian context and to be a White man in the same context implies two different sets of human situations?*

A. Yes, it does. It also realizes that there are many "sets of human situations" in the Canadian context. English-Canadians, French-Canadians, Indians, Eskimos, Chinese, Japanese, Italians, Greeks, Jews, Ukrainians, Hungarians, all live in different "sets of human situations" in Canada.

*4) Q. Is the university willing to address itself to devising concrete programs and strategies for shaping a "just society" which consciously considers the needs of all racial and ethnic groups?*

A. Granted that the university is an important institution; nevertheless it is limited to its legitimate functions. Insofar as a contribution can be made through the EDUCATIONAL PROCESS to the resolution of the problems indicated in the question, this university has been willing and is willing to address itself to these questions.

*5) Q. Is the university prepared to facilitate and encourage the development of a Black point of view (i.e. concepts of Black potential) on campus and indeed in Canada?*

A. The question is obscure. If it is meant to suggest that a Black Studies program or curriculum be established or special emphasis be given in the university to a "Black point of view", it must be pointed out that in reference to oppressed minority groups IN THE CANADIAN CONTEXT other groups must take precedence. Canadian history and society are not replicas of the United States - a fact that American professors and foreign students in Canada may not be sufficiently aware of. No one denies that discrimination against Blacks exists in Canada and must be eradicated. However, in the Canadian historical reality injustices towards French-Canadians, Indians, Eskimos, Japanese and Chinese play a much more central role and therefore merit a certain precedence in our society. In addition, one might add that our relation to the United States is such that the development of a specifically CANADIAN point of view (i.e. concepts of Canadian potential) is an urgent priority for our universities.

*6) Q. Does the university community understand why it is essential that the Black man must redefine himself and must move to make these new concepts of himself meaningful?*

A. The question would be more helpful if it were more specific about "these new concepts", as different groups of Blacks have different cultural concepts. Nevertheless, many in the university do recognize what the question is getting at. We would refer the reader again to the answer to the fifth question.

*7) Q. Does the university community understand the implications of the changing patterns of relationships between Blacks and Whites in North America?*

A. Many do. Many of us also, however, object to the implicit continentalism in the phrase "North America". Again, we insist on the recognition that, despite many similarities, Canadian history and American history are not identical.

*8) Q. Has the university ever made any attempt to prevent firms practicing discrimination against Blacks from recruiting on campus or use university facilities?*

A. We agree. Such firms should be excluded. But we would extend the exclusion to any firm discriminating against ANY ethnic or minority group.

*9) Q. Does the university feel it has an obligation to help Black B.A. candidates overcome obstacles placed in their way due to substantial discrimination practiced against them by firms?*

A. The university should help overcome obstacles placed in the way of ANY ethnic or minority group insofar as such obstacles may be combatted through the educative processes which are the functions of a university.

*10) Q. How many university professors are actively involved in the fight for civil and human Rights for all peoples in this country?*

A. Large numbers of people work for their chosen causes in their own way. Many individuals in this university have been involved for a long time in the fight for civil and human Rights in a variety of ways.

G. David Sheps  
(English)

John Laffey  
(History)



# Waking Thoughts

We at Sir George Williams University have been sleeping in a Garden of Eden. Faculty, students and administration alike. We were supposed to have learned as children that Gardens of Eden, or whatever the cultural equivalent, were hard to come by and it was an ominous delusion to think we could live in them. In the light of our recent experiences the observation holds for higher education as well as for hashish. As faculty, we have let our minds become the cosseted study-room where ideas perform a state-ballet attended with all the nuances afforded by the facilities of a well-paid profession. Life is a distinguished scholar's book where truth and justice each has its chapter, elegantly written and rich with re-assuring conclusions.

As students, we equivocate about the maieutic ordeal we are meant to undergo at a university. (Reader! have you looked up the word maieutic in your dictionary?). Bodies are more prompt to sweaty effort than reluctant minds to encompass the seemingly infinite heritage of human thought. We have thought to find life less demanding by considering our courses as a series of obstacles to be overcome in the race leading us severally to our niche in the consumer's paradise.

As administrators, we have shown a benign countenance and allowed our meritorious preoccupations with the business of ensuring material provision for a growing institution to lull us into believing that goodwill alone is a substitute for the principle of responsible authority.

And meanwhile the serpent was hissing amongst us for all to hear, conjugating native malice and worthy idealism into an expression of orgiastic destruction. In the ugliness of that destruction we see our failings characterized, our complacencies sordidly exposed. We have woken up and found ourselves naked.

Where did we go wrong? Why such a brutal awakening from our paradisiac sleep?

## Racism as our Original Sin...

Some of our black brothers would have us believe that our original sin is racism. The sins of our forefathers are to be laid at our gate and visited upon the children of generations without end! We are expected to gnash our teeth in guilty confusion and stand abashed in silence while our accusers, promoting themselves angels pro tem., roll their rhetoric heavenwards and expropriate all functions of justice!

Indeed! Who does **not** have grievances? Who does **not** feel frequently frustrated of his due portion? And who does **not** feel that others are nearly always to blame for our problems? We must not be afraid to show our black brothers that they may not use the colour of their skin to excuse the inadequacies which as men and women we all share. The unscrupulous invocation of race by some and the facile promptings of a too delicate conscience from others are an unnatural alliance against which all plain people must plainly speak.

Let the historians show us that the profiteers of several races, including the black, have waxed fat on the proceeds of slavery. But let them show us, too, that the society in which our black brothers are rightly seeking for preferment evolved the robust conscience which eventually brought the institution of slavery into abhorrence and brought our brothers' glorious liberation. If we are so nice as to deplore just our own ancestors' crimes, let not false modesty blind us to their virtues nor to the principles of equal opportunity which, however imperfectly realised past and present, inform our moral existence today.

If we are convinced of these principles, let them be the basis of the honest indignation with which we must meet the recent outrages. And dare we hope that honest indignation may temper due punishment with mercy? We at Sir George must believe so and act accordingly. Otherwise our baser passions will act for us, our jails will overflow into concentration camps and darkness will ensue as it nearly did thirty years ago. Beware short memories! Beware the ignorance of young minds formed in later, better days!

So we reject the charge that racism is the sin which brought us to our present pass.

## The Maoist Contribution...

But what about the "Maoist" contingent which, predictably battenning onto charges laid by some of our black brothers, is using them to further its apocalyptic view of mankind's future? And others who have allowed these sad events to nurture their foolish presumption that the country is ripe for revolution?

What are we to think of faculty who at \$11,000 a year preach the destruction of what maintains them in affluence? Of students who "liberate" a university area and immediately throw up barricades to keep out the demons for lack of which their superstition dies? What are we to think of the self-styled "Sir George Wil-

liams Student Movement" which is so careful to leave the authors of its libellous and pedantic pap in cowardly anonymity? Should we dismiss, expel, ban? Perish the thought! To be sure, the half-digested matter discharged from their constipated intellects is responsible for much of the bad stench we associate with their activities. But we have room for them at Sir George, if not in our hearts at least in our latrines.

Let them charge us with the sin of being ourselves. Or, as their claptrap jargon, derived from an alien experience dimly comprehended, has it, the sin of being decadent, colonialised, imperialist, bourgeois dupes. These monotonous mouthings should be met with the ridicule they deserve.

## We Are Already Living Our Revolution...

Let us point out as well that we recognize for ourselves the reality of what Mr. Mao with his poetic, if not original, touch has called the "permanent revolution". The West initiated that revolution some 3 centuries ago with the birth of its blithe confidence in the benefits of technological progress. That progress has brought to the common man (i.e. you, me, and millions like us) visions of the world at once more awful and more hopeful than ever before. It is the kind of progress which takes us to the moon and pollutes our oceans. And there's no stopping. Every day we live in terms of a paradox fraught with danger yet bright with generous expectations.

Ours is a permanent but imponderable revolution. We become daily more aware of the need for prudence in our dealings with nature. Painfully we struggle to adapt our tenacious political and cultural institutions to an environment changing irresistibly as a result of our own boldness. We are beset with the urge to make haste slowly. For the majority of us, these factors of prudence and boldness, speed and wariness, are fused into a fundamental component of our outlook on life. A component so fundamental as to go unrecognized by most of us. It is a cautious but dynamic outlook. The outlook of one who looks twice before making the leap he must perforce make.

Hence the relative stability of our particular society. Hence our desire to be moderates.

The impatient will mistake our relative stability for immobility and tax us with a crass materialism lived out in alienation from the forces shaping the planet's career. We welcome that kind of asser-

tion. We accept it as a further indication that a progressive society like ours must always guard itself against falling into the delusion of believing all its problems solved. But when that assertion becomes the rallying cry for provoking ruin and desolation, then our moderation must make us say NO. Loud and clear. If we do not say NO, we betray our civilization and the values it so confusingly embodies.

## Where We Went Wrong

Have we not, of late, precisely been guilty of failing to say NO? Have we not allowed the demagogues and the pedants to define our permanent revolution for us? Have we not supinely suffered them to usurp the arena of debate and bring about chaos? Is not that the principal failing which we have just woken up to discover?

So what do we do?

We must get out into the corridors and the cafeteria and down onto the Mezzanine and voice our feelings. Let us keep the classrooms and seminars for the right pursuit of academic disciplines. We should avoid mass meetings and their sinister crowd psychology, but engage in debate wherever two or three are gathered together.

Politics is the painful business of living together. Therefore let's politicize ourselves. By all means let us have passionate contention: as Mr. Mao puts it:

## "Let a hundred flowers bloom and the schools of thought contend."

Let no one ever say of Sir George Williams University that free debate and discussion is repressed. Ours is a special place and offers opportunities which precious few institutions have thought fit to offer. It was conceived in a spirit of providing a university education for many who could not otherwise have obtained it. Are we Anglo-Saxons, French-Canadians, Jews, West Indians, the black, the brown, the yellow, the white, i.e. the cosmopolitan community that goes to make up S.G.W.U., are we too bashful to recognize in its very existence the living spirit of inter-racial brotherhood and love? Are we so ungrateful as to refuse it the distinction of being one of the most progressive institutions in Canada?

Albert Jordan  
(French)



# The Computer in the University

The smallest loss and the simplest to estimate is that due to the destruction of the two computers and various pieces of auxiliary equipment as well as the structural damage. The loss of the computing equipment is approximately \$1.5 million dollars, the structural loss approximately \$0.9 million dollars.

But in order to understand the intellectual loss, it is necessary to place the role of the computer in the university in perspective. I shall in each area establish the present role and speculate above the future; I hope that in the process the mystique surrounding computers in general may be banished, and that the benefit to be derived from their use will appear more clearly.

Three broad areas of computer usage can be delineated in the university, namely research, undergraduate teaching and administrative applications. In all of these areas, the computer may be considered as a tool: it helps reduce both the time and the manpower required to achieve a particular result. Beyond this, however, the computer provides a means by which advances can be made in computational methods used in various areas, and it can give an insight into the solution of problems which would otherwise prove to be extremely difficult if not impossible to solve.

## Research

The research activities related to computers and computing fall into two principal categories: research in various areas which together constitute a rapidly developing new academic discipline called Computer Science; research assistance in other academic disciplines such as Physics, Mathematics, Engineering etc. In a rapidly expanding University such as ours, which is developing a number of graduate programs, a substantial computing facility is absolutely essential. In addition, since the Computer era is relatively young, considerable manpower in every center must be devoted to research and development work in producing programming systems to accommodate our particular research environment. In this regard Sir George has been particularly effective.

At the present time approximately 200 graduate students and 50 faculty members are actively involved in projects and courses which require the services of the Computer Center, either directly by providing computer time or indirectly, through consultation with regard to programming.

## Undergraduate Teaching

In the development of the undergraduate programs in the four faculties at Sir George, a considerable need has been established for at least a basic knowledge of computers and computing. This need varies from a lower degree of sophistication in Commerce and Arts to a fairly high degree of sophistication in Engineering and in most Departments of the Science Faculty particularly some areas of Mathematics, Physics and Chemistry.

In the current academic year there are approximately 1200 students enrolled in Computer Science or related courses.

Approximately 1500 more students use the facilities of the Center. As new developments are made in computing, the areas of application expand so that each year the background of students making use of the Computer becomes more diverse.

In addition, to these uses of the computer by undergraduates, we have a growing number of students who have chosen to specialize as much as possible in the field of Computing. This specialization in computing and computers has come to be known as Computer Science - basically it is an academic discipline which is concerned with information structures and systems for processing information as well as methodologies for doing computations. Although Sir George does not have such an academic department, there are approximately ten undergraduate courses in this general area, seven of which are specifically denoted Computer Science. Students in Science and Engineering therefore are able, through electives, to obtain a considerable background in the subject. In addition, many undergraduates become involved in various computer tasks within and without the Computer Center, thereby gaining valuable experience. This particular aspect of computing at Sir George is most likely to expand rapidly in one form or another.

## Administrative Applications

As most people within the University community are aware, nearly all of the more pedestrian tasks involved in looking after our some 20,000 members involve punched cards. This is more evident at Sir George than it is at most Universities because our rapid growth coincided with the development of our Computing Center and its administrative applications.

The widespread criticism that such operations dehumanize our Universities can hardly be accepted when one considers their total effect, which is that more time can be devoted to the academic experience by all concerned. Indeed, the next phase of academic development is toward a total information system enabling administrators to have hourly control over fiscal operations, faculty members to undertake, speedily and accurately, library-searches that would previously have taken considerable time, and students to establish class schedules that they like.

Obviously then, the role of the computer in the university at the present time is in the broadest sense one of service.

## What do we do now?

By far the greatest loss to the university and to the community is in work already done by students, faculty and

computer center personnel, and in work that will not be done because the computer has been destroyed. It is impossible to estimate this loss for students and faculty except in particular cases. However, a number can be specified for the loss of work done by computer center personnel - this seems to be in the vicinity of from **30 to 50 man years of effort!**

In non-numerical terms, the loss to graduate students varies from - "a whole year's work" to "some brilliant thoughts not quite brought to fruition". The loss to undergraduates is large, not so much from the point of view of "how much" but because it is time lost in the academic environment which can never be recovered. The monetary losses can be absorbed, but the removal of a sizeable portion of one's academic experience is irrecoverable.

To mitigate this and to proceed with current applications and student usage, a short-term solution must be found and sufficient computer facilities made available. A number of possibilities exist and are being explored. At the time of writing, provision has been made for one such facility. It will consist of a high speed terminal to be located in the Hall building, capable of reading 300 cards a minute and producing output on a printer at 300 lines per minute. This terminal will be connected to a large computer and will enable students and faculty to run COBOL and FORTRAN jobs with little or no modification of existing programs. It is hoped this will be in operation by Wednesday, February 19th. In addition, access to other facilities is being negotiated to run jobs which cannot be accommodated on the terminal described above.

But consideration must also be given to where, how, and with what kind of facility we will eventually replace the equipment we have lost; this is being carefully studied even now but of course no decision has yet been made.

G.K. Fleming

(Computer Science)



# A LOOK AT THE OCCUPIERS

One mother, with butterflies in her stomach, told her daughter who was in the computer centre that if she felt a moral issue was involved, she was right to take a moral stand, because this is what university is all about. It's more important to be right than safe. The girl is now in jail. Her mother has taken a good hard look at herself and at her daughter and still must affirm the value of the principles that took her daughter up to the ninth floor.

Principles demand definitions, and one of the things that must be defined is the word **University**. We must know what we mean by this word. During the discussion over the restructuring of Sir George, many pious declarations were made about a "community of scholars". But this is to replace one word by three without necessarily clarifying the meaning.

The Hearing Committee, for instance, in the person of its Chairman, stated on several occasions that it had been "charged by the University" to make the enquiry. Many occupying students, however, and probably more non-occupying members of the University manifestly did not feel that they were part of that body which had so charged the committee. I do not mean here to question the integrity of the members. Two of them I do not know and have no reason to distrust; three of them I do know and respect. Indeed I have nominated one member to be Dean of the Faculty of Arts. Nevertheless...

Since the harrowing events of Tuesday, many Faculty members and students have said to me that their university was destroyed. Does this mean that the University is a computer centre? Is it even the Hall Building? Although I realize and indeed enjoy the fruits of the tremendous efforts that have gone into the creation of a new building that gave a different status to Sir George, are we just a building? Or is it a spirit? And, if so, can a small number of students destroy that? Or are we not now in danger of destroying it ourselves? Have we not been in fact in danger of destroying it ourselves over the past few weeks?

When a group of students occupied the computer centre on January 29, we spoke of violence and illegality then shrugged our shoulders. We said in effect to these students that they did not exist, they were no part of OUR University. And yet, they had never considered themselves to be more part of it. Many thoughtful, intelligent, moral students, with the support of their parents, felt for the first time that they were genuinely involved in the university process.

## Occupation as Experience

"We never thought of occupying the computer centre as an illegal or violent act. We felt that it was part of our university." "We knew we would be causing inconvenience, but we never thought we'd be in there so long." "I'd only seen the computer at work during registration. I'd never really realized we had a centre and it seemed to me that I was getting to know the university better than I'd ever known it." Strangely enough, these students were freer to circulate within the University and to have access to it on Sundays than ever before.

"We learned such a lot up there. Every night we'd start discussions, about midnight, and they'd carry on for hours. We really discovered what racism means. We were experiencing things like race relations, group attitudes, that people just talk about in the classroom." "I was in a meeting where there were only a few white people and a lot of black people. It's a very strange sensation and I guess I realized what black people have to get used to in childhood in our society." "I thought I was getting a real education."

## A moral Stand

In other words, **University** had acquired a meaning, and the more so that the cause was felt to be just. Many

occupying students and their parents believed on January 29 and still believe that the controversy surrounding the Hearing Committee could not be of advantage either to Professor Anderson or to the complainants, so that justice, manifest justice, was at stake. "My daughter's no savage beast. She sat up there because she couldn't understand how the University could want to prolong the situation. How could a university want to hold an enquiry in such circumstances? How could the results be credible if the Black students weren't represented? I wasn't pleased about her sitting in, but I couldn't tell her she was wrong, because she didn't seem to be wrong." This girl is also now in jail.

No human situation is static. As the occupation extended far beyond original expectations, some students left, others arrived. In the forcing-house atmosphere of the centre, the "Anderson Affair" must have acquired a larger context than it might have acquired in months in other circumstances.

On the outside, it looked as if the "Anderson Affair" had lost any importance in the eyes of the occupiers. Yet those inside reiterated before and after Tuesday that the Anderson Affair must be settled. Justice was still an issue.

And whatever 'political' overtones we care to attribute to the occupation, the general issue most present in the minds of many students was dialogue within the University. We have 'channels' for raising many problems, but these are often anonymous and frustrating. We have had occasion ourselves during this period to realize how essential it is to get one's information and obtain clarification from the source, to realize how easily rumours spread or facts are distorted at third or fourth remove.

The students who raised these questions also raised others among themselves. Were they being used? This, I think, was a crucial question in some minds, but the answer that someone gave me was: "If you think you're right, you have to face and accept the risk of being used. Otherwise you end up always making excuses for not standing up for your principles." Also in jail.

The destruction of the computer centre is a fact. It is also a fact that many of the people involved in the occupation asked important questions and showed definite moral courage. Can the 'University' afford to condemn them?

Mair Verthuy  
(French)

# An Appeal For Reason And Commitment

## A Few Facts

- o The majority of the suspects arrested at Sir George on Tuesday were white (44 whites, 41 negroes: The Star figures, Feb. 13, 1969);
- o 44 of the 90 suspects arrested were Canadian;
- o Many non-white students at Sir George (Blacks, Indians etc.) dissociated themselves from the occupants of the Computer Center and the Faculty Club and they refused to join, in spite of numerous appeals and pressures to join;
- o Many non-white students (Blacks, Indians etc.) who expressed sympathy for the occupants of the Computer Centre and the Faculty Club withdrew from the cause at some stage because they could not accept the use of violence as a means;
- o Many members of the Montreal Negro Community have grounds to fear a white backlash following the Sir George events (and the coverage given to them) and can prove fresh examples of white hysteria and discrimination;

- o Many foreign and/or coloured students at Sir George have grounds to expect a similar backlash of white hysteria within the university community.

## An Appeal to Reason

- o Let us remember that everybody is innocent until proven guilty;
- o Let us remember that colour is never cause for suspicion;
- o Let us remember that the vast majority of Sir George students and Faculty can rise to the challenge of the day and prove themselves capable to join the flight against all forms of racial discrimination.

## Therefore, There is a Need for Discipline

- o White students and Faculty are the vast majority at Sir George. Their attitudes and actions towards any minority and any individual at this juncture are decisive for the future of the university community.

- o They must control any impulse in themselves to make sweeping accusations and generalizations.

- o They must try to control these few whites who do not think before they speak or before they act.

- o They must check any forces in the university that might make the campus atmosphere painful to the minorities or might make life difficult to those members of the university community who are not white.

- o They must be prepared to tell irresponsible whites to shut-up and they must be committed enough to restrain fellow whites indulging in angry encounter.

Margaret Jacobs  
(English)

Michel Despland  
(Religion)

Any faculty member who might wish to act as a character witness for any of the arrested students is requested to get in touch with either Professor Chet Davis (H 407, Local 4536) or Dr. Gerry Mahoney (H633, Local 5827).



# Did the Henry F. Hall Building

On February 13, in a survey of the damages done to the Henry F. Hall Building, submitted to Dr. J. Smola, the architects, Messrs. J.K. Ross, J. Fish and J. Barrett estimated that

"the cost to make good the subject damage to the Building and its various mechanical and electrical systems and related equipment is approximately \$900,000.00. Not included in the above is any estimate for damage to furniture, furnishings, personal possessions, books or other equipment not considered part of the building. We have not included any estimated cost for loss of use or loss of revenue.

As you will realize, in the time available for this inspection, it was impossible to open walls, floors, ceilings to ascertain the extent of water penetration and possible latent damages that may become evident at a later date."

When the cost of the computers, of the hidden damage and of the marred furniture is added to the above estimate, the repair bill approaches the three million dollars. No doubt, we are all alarmed at this loss, but we should be equally frightened at the thought that the situation of February 11 could have developed, in a matter of hours, into destruction of the Hall Building.

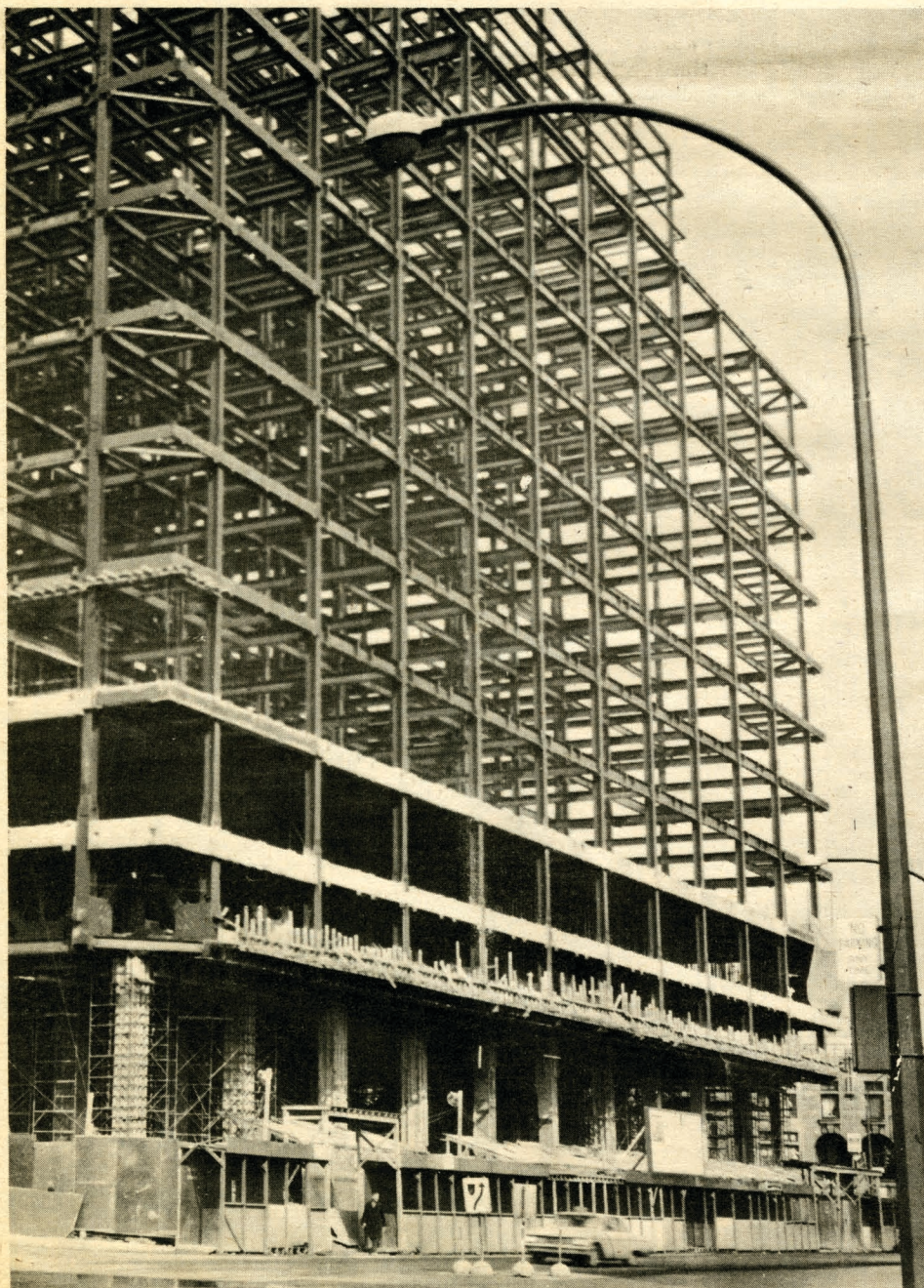
Fire is most dangerous in a building not only because it destroys flammable material, but also because at elevated temperatures structural members lose most of their load carrying capacity. Building

codes, therefore, require that structural members be covered with a fireproof coating. To the architects, the fire rating in the building is two hours for beams, three for girders and four for columns.

On the ninth floor one can see, above a jumble of bent pipes and buckled ducts, girders stripped of their fireproof coating. The members had already become distorted by fire. It should be noted that these beams interconnect with the columns to form a rigid frame (Fig. 2) which holds up the building. The load is transmitted from floor slab to beams to girders, from girders to columns and from columns to foundations. Should some of the members fail, the union of the skeleton is broken and extensive deformation or collapse of the structure results.

When a steel girder is exposed to fire, it loses its strength. Since the temperature generally varies along its length due to the different concentrations of heat, differential expansion within the beam occurs. Because of this differential expansion, the beam is restricted to the overall expansion of the structure by the adjacent members in the skeleton. The beam twists and its cross section is forced out of shape, reducing its maximum-load resistance. With increasing temperature the girder loses most of its stiffness, approaches the state of a cable and transfers lateral forces to the columns to which it is attached.

(Below) This is the steel skeleton which holds up the massive Henry F. Hall Building. If some of the members fail extensive deformation or collapse of the structure results.



(Above) When the fireproof coating began to spall it left the beams and girders exposed to fire. Fire reduces the load-carrying capacity of structural members.





# Building Approach Collapse?

re, require that structural steel mem-  
d with a fireproof coating. According  
ts, the fire rating in the Hall Building  
or beams, three for girders, and four

n floor one can see, above the dangling  
t pipes and buckled ducts, beam and  
d of their fireproof coating (Fig. 1);  
had already become directly exposed to  
be noted that these beams and girders  
with the columns to form the skeleton  
holds up the building. The load is  
om floor slab to beams, from beams  
m girders to columns and from col-  
lations. Should some of these members  
n of the skeleton is broken and exten-  
on or collapse of the structure results.

el girder is exposed to fire it expands.  
perature generally varies along its  
he different concentration of the fire,  
ansion within the beam occurs. Be-  
fferential expansion and because of  
to the overall expansion of the girder  
t members in the skeleton, the girder  
cross section is forced out of its plane  
oad resistance. With continued high  
he girder loses most of its bending  
aches the state of a cable and applies  
o the columns to which it is connected

(Fig. 3). The combined effects of these lateral forces  
and of the thermal expansion on the interior faces  
of the columns introduce bending in these vertical  
members and eventual collapse. The load previously  
carried by these columns is redistributed to the ad-  
jacent columns which in turn normally fail due to  
overload. A chain reaction then occurs toppling the  
storeys above the fire onto the storeys below with  
partial or total destruction of the building.

Three factors could have turned the situation of  
February 11 into such a catastrophe:

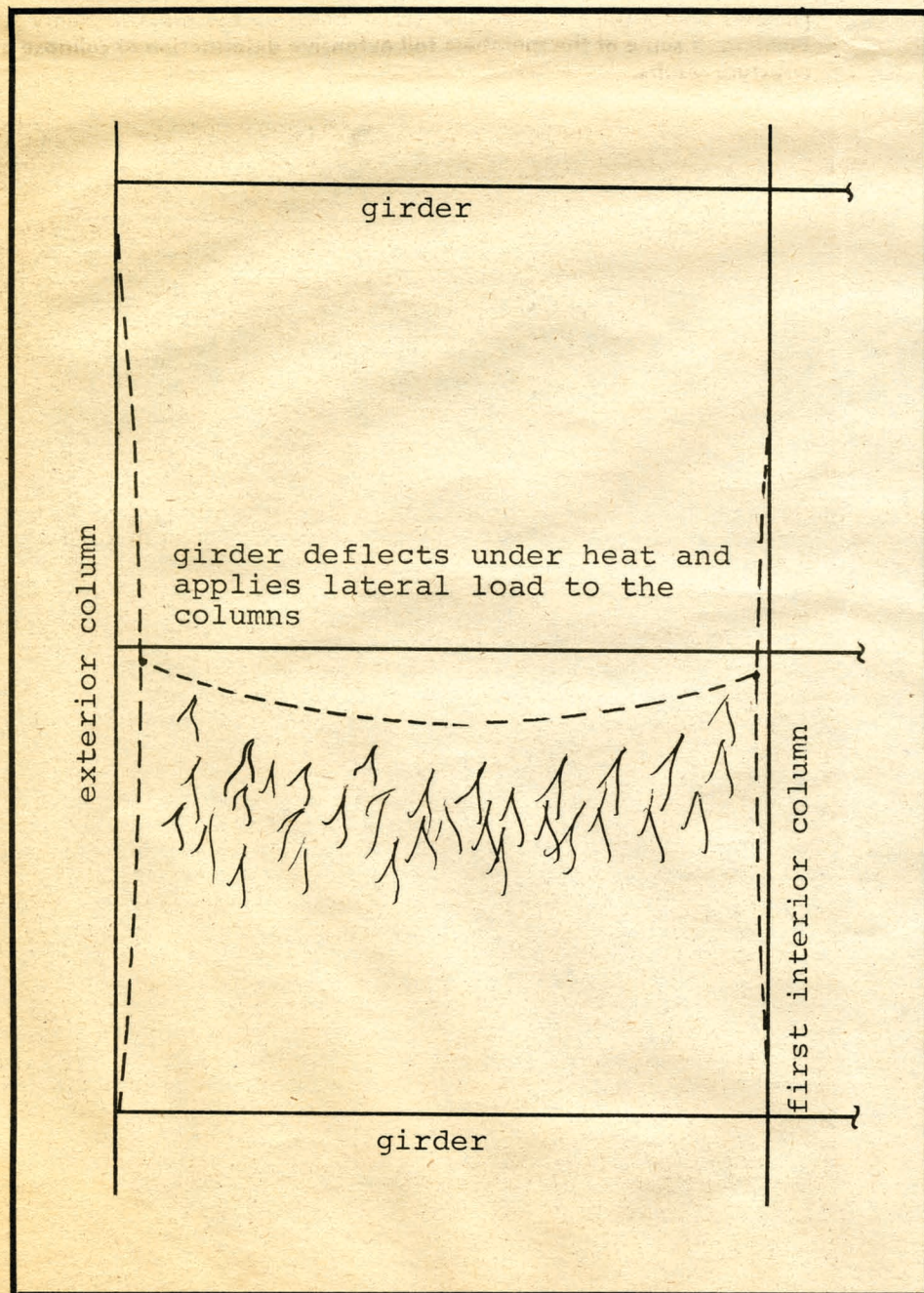
1. Flames from rooms 931-1, 929 and in the com-  
plex 980 (Fig. 4-a) spread over a relatively large  
area and would have quickly diffused through the  
numerous corridors and stair wells had the fire not  
been brought readily under control.

2. The water distribution on the ninth floor had  
been turned off since the occupying students had  
been allegedly using the water hoses as weapons  
against the police prior to the fire.

3. The library on the tenth floor with about 35 tons  
of books is directly above the area destroyed by fire  
(Fig. 4-b). If the fire had reached this area through  
ducts and stair wells most probably it would have  
gone out of control and the state of collapse would  
have become unavoidable.

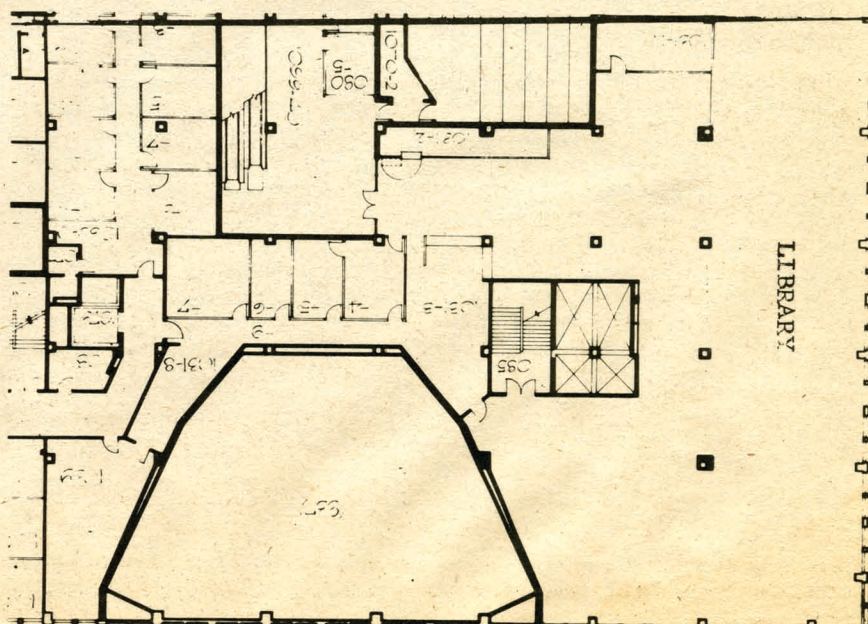
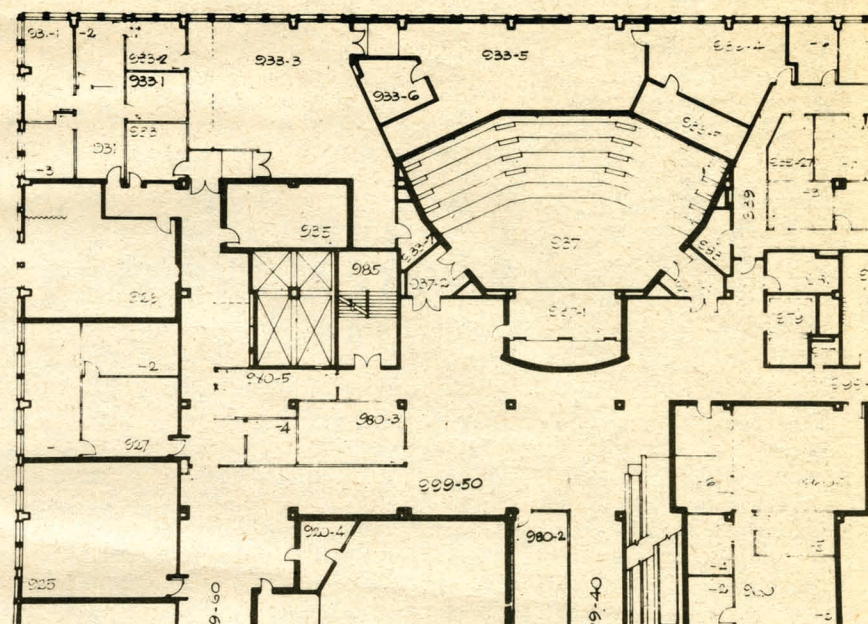
Paul Fazio  
Engineering

F. Hall  
of the



(Above) Fire reduces the load-carrying capacity of steel members which de-  
fect excessively and cause collapse.

(Top) floor plan of the northwest corner of the ninth floor. The Computer  
Center is in Room 933-3, the fire raged in Rooms 931, 929, 935 and 980. The  
library on the tenth floor (b) (bottom) is directly above the fire-torn area.





In terms of communication, the word today is **DRAMA**, acting out, the representation in a primitive way of things, feelings, events, and situations we experience. This is what communicates; this is what groups do now (student activists, Black Power advocates, S.D.S. groups) whenever they want attention, whenever they want to "get across" to other groups in a positive fashion, and conversely, whenever they want to disconcert or confuse "the opposition".

As a method of communicating it is a sort of return to the tribal dance and the chorus of medicine men who conjure up good spirits or exorcise evil ones, or initiate the inexperienced into the secret wisdom of the tribe. Instead of relying on the word or metaphor issued in written or spoken form, this method of communication relies on the human metaphor, a group of human bodies used dramatically to convey meaning and to create an effect.

#### Re. Administration and its way of communicating

Rational discussion (dialogue) is always acceptable, but it should not be the only resource at an administrator's disposal. There must be another dimension he can resort to and think in, which I call the dramatic dimension. Here is an example of what happens if administration confines itself exclusively to the rational discussion dimension: In one Canadian university recently, there was a meeting for purposes of dialogue between administrators and Black Power students. The meeting began by the students bursting into the room in such a way that they created a dramatic impression of force and threatening power on the administrators assembled. The dialogue began by students asking a question of the administrators. A reply was made. At a pre-arranged signal, students responded by lying on the floor and laughing uproa-

riously. Administrators were disconcerted and unprepared to cope with or respond to this action. According to the ways of rational discussion, there was no possible way for them to do business with this group.

Professor Neil Compton in his article "Three Solitudes" (appeared Sir George Feb. 10, 1969 issue of **Statement**) points out the different styles of communication and response which distinguish administration from activists.

The administration uses rational, almost anonymous attempts to define the issues, list the facts, chart procedures. The activists rely more on soaring rhetoric, and above all manipulation of the crowd's frustration at mass meetings, culminating in a dramatic move like "occupation" of certain areas.

#### The "Dramatic Dynamic Dimension" In Communication

To bridge the gap between these two different styles of communication, there could be a person or group within the administration and/or Faculty that would specialize in the "dramatic dynamic dimension" - as distinct from the dimension of dialogue and discussion.

With this in mind, I worked out an idea for an exhibit to be set up on the Mezzanine of the Henry Hall Building, a joint effort perhaps between the Fine Arts, Instructional Media and English Departments. Following the example of modern art that uses items like parts of smashed automobiles, crushed fenders, bumpers, etc., displayed either as mobiles or as free-form sculpture, could we take the burnt computer equipment from the ninth floor and arrange it in some fashion in the Mezzanine show room? Make it a "this was the week that was" show, a mixed media thing, large photos, films of the hearings, the fire, above all, displays or collages of activist literature - for

instance, the Marxist-Leninist articles on Racism and the student's role in the revolution against capitalism which we found in the Faculty Lounge after the firemen left - all of it mimeographed on 8 pages and entitled "Occupation News, Volume 1, No. 1"; add to this Maoist, Black Nationalist, and Anarchist literature. Likewise, have displays or collages of administration documents, i.e., the many chronicles of events, Prof. French's lengthy summary of the Hearing Committee in the Anderson Case which was handed out to Faculty at the Feb. 8 meeting, also administration announcements and letters. Include also displays of some kind of the student newspapers covering all the events that lead up to the fire, issues of the McGill Daily and the Georgian.

The main intention in exhibiting these things would be to show the correlation between ideas and attitudes, -- and actions. To give a full picture, the display should include something literal or symbolic to show "the phoenix rising from the ashes," perhaps large photos showing students in various phases of clean-up activities, mechanics men fixing electrical wiring and air conditioning vents; a mobile made of mops tied together and splayed out in all directions; in any case, the stress should be on the individual rebuilding and picking up the pieces of the University.

I frankly doubt whether this exhibit could ever come off; it would be difficult to organize and devise, visitors may find it painful to relive the events involved, and their response may be explosive. Nonetheless, it would provide a concrete example of "the dramatic dimension" along so called "artistic" lines.

Kathleen Cooper  
(English)

# FIRE IN THE ASHES

## The University and Society (II)

Our university today finds itself under attack on two fronts. Self-proclaimed "revolutionaries" and their authoritarian anti-liberal counterparts have been operating from within and outside the university. United by their common aim to destroy the essential freedom of the university, these groups have implicitly recognized what we, as defenders of university liberty, have been slow to understand: namely, that we possess the weapons to successfully oppose both the forces of nihilistic social destruction and those who conspire to suffocate the spirit of free inquiry. Those who want to burn the place and those who want to freeze it in a posture of mindless defense of the **STATUS QUO** will not gain their ends if we act in defense of the physical survival of the institution and demonstrate, in our teaching and learning, the university's central function; that function is to re-evaluate critically all received truths and to work unceasingly for progressive, constructive social change. On the one hand our intellectual labours will be lost, to society's loss, if we are scattered with the ashes of the university. On the other hand the university will be an empty shell, unworthy of defense, if its members abdicate their responsibility to use its hard-won liberties for critical and creative purposes.

It is the "revolutionaries" in our midst whose misunderstanding of the complex reality of the university in society has led to tragic consequences. Because many of

their instincts about the need for pressing social reform are praiseworthy in themselves, it is urgent that their actions be exposed and countered. The university fulfills a dual function. It provides vocational training and technical expertise for society at large. It also serves as a centre for free and uninhibited intellectual confrontation. These two functions do not contradict each other. Embedded in every aspect of the university's program is the constant search for new perspectives on social issues. The work of social reform will be carried on outside the university; the inspiration necessary to provoke such action must come from within. The very fact that society requires well-equipped university-trained technicians to carry on its functions has required it also to accept and to support the university's climate of free discourse. Society will continue to pay this price for the university's services only as long as the university is not transformed from a battleground of ideas into a testing ground for the military tactics of urban guerillas.

At that point, the university's vital activity of providing the intellectual means to effect social change will be wiped out in wholesale repression of its autonomy and its liberty. The nihilistic anti-intellectualism of today's revolutionaries, if permitted to escalate into violence, physical and otherwise, will quickly be displaced and surpassed by the systematic

imposition of well-policed controls on academic freedom. Thus, the claim of the revolutionaries that universities are nothing but excrescences of "facist-imperialist-capitalist" (the slogans repeat themselves endlessly) will become a self-fulfilled prophecy. Under such conditions, obviously, intellectual preparation for progressive, humane, and meaningful social change will become impossible. Thus the "revolutionaries" will have succeeded in defeating the very goals to which they claim adherence.

It must be emphasized that defense of the university does not imply the acceptance of internally undemocratic structures, should they be found to exist. On the contrary, as an integral part of our commitment to free inquiry should follow the constant effort to provide the liberal and democratic institutional framework necessary to the intellectual demands we have set ourselves. The between the suppression of violence and the suppression of dissent must be clearly drawn so that we do not pass from one to the other. This can be accomplished easily and unambiguously by all except those who, for their reasons, deliberately set out to obfuscate such distinctions. These elements must be relegated to the barren ground where "revolutionaries" and counter-revolutionaries meet.

One of the most visible elements connected with efforts to democratize universi-

ty structures is the question of black studies. It is not at all clear that this is a pressing concern for Canadian universities. But assuming that it is, then such a program can have a place in the university only under the terms of liberality, free inquiry and uninhibited intellectual discourse. This means that a black studies program, or any such program, cannot be isolated from the larger university community. The kind of reverse **APARTHEID** which demands blacks-only classes taught by black professors under the absolute control of their students cannot be tolerated. Accession to such demands would negate the very principles on which the university stands. For how can conflicting perceptions, viewpoints, and ideologies possibly be brought into the open for dispute and analysis if each is walled off in its own ghetto where the maximum paranoia and the minimum intelligence will operate? How can we, as determined opponents of racism expect to eradicate that vicious disease under such conditions?

These, as well as many other unfulfilled tasks will return to haunt us if we evade our intellectual and social responsibilities. That much is clear. Without a commitment to use our privileges for effective intellectual action, our necessary efforts in defense of the university will serve only our enemies.

Sanford Elwitt  
(History)



# In Defense of the Georgian Spirit

Stunned and shocked as we are by the tragic events at Sir George, it may seem premature to analyse the long-range, or even the short-range ramifications of the agonizing experience of the last weeks. However, by postponing serious meditations we are liable to lose the impetus provided by an instantaneous response to the great challenge we are now facing.

The sad fact is that our splendid record of inter-racial relations as well as the remarkable adaptability of S.G.W.U. to our students' growing pressures for increased participation in the decision-making processes of the University have not saved us from one of the most vicious confrontations ever.

## The Canadian Situation

In a recent publication entitled **Student Protest** edited by Gerald J. McGuigan (Methuen, Toronto) the editor and some of his contributors, while expressing their full support for student activism, are quite optimistic about the chances for a "rational confrontation in Canada" because of the absence of a colonial past, of direct involvement in the Vietnam conflict, and because the racial tensions in our communities have not reached the explosive stage they have in the U.S.A.

McGuigan rounds off the discussion by pointing out the contrast between France and Canada: "in France they were driven to destruction and fury" because "the university system in France is archaic and terribly regressive compared to the university situation in Canada", "the basic human demands that French students were making are already realised in some part in the Canadian universities". Surely Sir George is in the forefront of those Canadian Universities which are dynamic and student-oriented? And yet we have the doubtful distinction of setting a record in the whole of Canada and, in terms of physical destruction, in the whole of North America.

Obviously, when determined and well-organized extremists are in "search of issues" (the motto to the above-cited book), any incident, particularly when the tradition of the institution has sharpened an admirable sensitivity to racial equality, civil liberty and academic freedom, can sap the morale of the community and lead to the deplorable consequences of Tuesday, February 11th.

In fact our University is vulnerable to destructive actions precisely because it is an open-door university.

## The Georgian Line

What are the most significant inferences we should derive from a close analysis of the sad events at Sir George?

1) The temptation to resort to rigid policies in order to satisfy our justifiable indignation against extremists must not lead us to destroy the fundamental values through which Sir George Williams University has made a remarkable impact on the university scene in Canada.

2) Public opinion in general reacted with predictable hostility to the allegedly "soft" policy of the University administration towards the occupying students. I hope we shall not respond to this backlash pressure too readily. We at the university realize that however painful the loss of precious equipment may be, losing the minds and hearts of the great majority of our students is a far greater loss. It is evident from similar cases that calling in the police before other avenues have been explored has alienated the student body everywhere. Hard as it may be to accept, we must realize that there are many frustrations even outside the ultra group.

3) Another lesson to be drawn from the recent upheaval is that while due judicial process and civilized methods hardly appeal to the extremists, yet they must be scrupulously observed in order to convince the rest of the students of the goodwill and fairness of the University. But then, some measures must be taken to protect both the University and genuine academic freedom, threatened by the anarchy of the ultra activists as well as by the apathy of the great majority. We must defend our right to pursue our academic ends in an atmosphere of tranquility and discipline. There may be no easy solu-

tion to the preservation of freedom and order. Yet the costly experience lately gained should help to re-create the precious climate so vividly expressed by the Georgian spirit.

We must not abdicate and succumb to vulgar reaction, but rather with greater alertness and vigour defend the ethos of Sir George.

## Admission of Foreign Students

4) Since the trouble originated with foreign students whose university education here requires, so they believe, substantial subsidization, the public at large is pressuring for the exclusion of foreign students, particularly from the Caribbean.

I hope Sir George will never adopt the infamous principle of collective responsibility.

Canada is on the verge of expanding effective assistance to developing countries. It is one of the cornerstones of our aid policy to admit students from those areas to our universities and to enable them to take advantage of our educational opportunities.

But let us also be aware that the admission of foreign students is a not altogether one-sided service, and let us not act, as Friedrich Engels put it, as if "reason has become unreason".

It would be utterly preposterous to act under the impact of hysteria and deprive our students of the chance to mingle with students of other countries and races.

Granted the danger of Canadian students taking up issues very loosely related to our scene, we must seek an enlightened solution short of blocking foreign students from access to the University.

James Harding, chairman of the Federal Council of the Student Union for Peace Action, and Vice-President of the Student Council at Simon Fraser University, stated in his article "From the midst of a crisis: student power in English Canada, student revolt in English Canada" that "we must be aware that the breakdown of the Great Society myth may lead us to read Canada through a U.S. lens. Canadian students must avoid a romantic identification with militant students abroad." The elimination of foreign students, even if only from some specific areas, would mark an escape from responsibility, not a solution to the problem.

Of course, the most repugnant feature of the renewed popular xenophobia is the amoral connotation of this "short cut" to order.

## The Continuing Need for Democratization

5) Finally the tragic events could arrest the democratization process which has been going on at Sir George for some time. Even the brief history of student participation on various levels of university government must be viewed as a resounding success.

Great opportunities lie ahead to continue building a true university community in which students, faculty and administration, representative of the community at large, will fully cooperate on the basis of mutual respect, appreciation and encouragement.

The recollection of the bleak consequences of ultra-radical extremism should provide us ample warnings.

On the other hand, absolute identification of extremism with radicalism can play havoc with a free university atmosphere. The danger of our society becoming a "one-dimensional society" is horrifying indeed.

Martin Buber warns that "faith in revolution as solving all problems is naive"; so is the myth of the eternity of the status quo.

Our "Georgian spirit" must not only be fully maintained but strongly reinforced with ever-growing vigour and dedication. Commitment to the preservation of genuine academic freedom ought not to make us less vigilant to the pernicious attacks of extremists, be they left or right.

However, resistance against vicious attacks can and hopefully will be more effective if the commitment to defend our philosophy takes on a more positive form rather than merely the combating of destructive forces.

Arthur Lerner  
Economics



# There's No Hiding Place

## Down Here

World events explode around us, and for the most part we view them distantly from varying degrees of sheltered complacency. If we are not completely fatalistic we tend to believe that whatever is not right with the world will somehow work itself out and that the problems largely belong to other people. Our main concern is to keep up the appearance, if not the actuality, of "business as usual" and we grumble when our own activities are interfered with. We have a profound ability to believe that we have no role to play other than to work out our own particular destinies, except perhaps as chroniclers of, and commentators upon, developments that take place elsewhere.

For sensitive observers there have always been cracks in this particular kind of image. For those of us at Sir George, the events of the past weeks that culminated in last Tuesday's disaster should have been enough to destroy it altogether.

But have they?

### International Aspects

These events are but part of a worldwide series of explosions that have only now become sufficiently significant for us to be personally affected, and I trust, deeply concerned. These explosions have been evident for a long time and undoubtedly have a long time to run. Cuba, Viet Nam, Kashmir, Greece, the Middle East, Biafra and Czechoslovakia; Watts, Oakland, Washington D.C., Detroit and Chicago; and the universities in San Francisco, Berkeley, New York, Paris, London, Berlin, Mexico City and now Montreal are some of the focal points. We have awoken to find ourselves involved in an era of violence without knowing how to respond.

### Causes

These explosions have many causes. They are an expression of the self-determination of individuals, classes, races and nations. They are based on a sordid history of ills involving colonizers and colonized, wealthy and poor, orderers and ordered, conflicting claimants for common lands, and the natural conflicts between generations. They have appeared at a time when dormant, restricted and developing energies for growth have confronted crystalized social structures with new demands, new ideals, new rules (or none at all), and are ready to do battle.

### Our Dismay

We are appalled when the conflict breaks loose in our university. We pride ourselves on our liberalism, on the general goodwill and informality that exist among large numbers of students, faculty and those with administrative responsibilities. We find it difficult to understand that the turmoil involves us as well. We talk about ourselves as members of a free university who try to do a reasonably good job, and we wax sorrowful and sentimental when our traditions are violated and our goodness is questioned.

### Weakness of liberalism

But, is it not possible that our very liberalism an idea of freedom may lie at the crux of our problems? Liberalism by definition provides for, but cannot cope with activism, for it does not wish to confine itself by becoming too allied with specific causes. Our freedom is essentially of the laissez-faire variety, which by default, may engender a high degree of conformity and irrationality by not providing sufficient conditions for thoughtful learning.

Our liberalism allows us to get on with our particular jobs as faculty, students and administrators. We do so under the particularly favoured situation of rarely having to account to anyone outside of the university as long as we maintain certain minimal standards of performance and conduct. In fact, as faculty members, we challenge the right of anyone to enquire into our activities, and utilize the twin shields of academic freedom and tenure to protect ourselves and maintain our independence. These principles are, of course, essential if we wish to maintain a semblance of independent work and judgment. But a consequence of our liberalism is that the very freedom we espouse is left open as a field of action without any provisions for its use.

### Freedom and Responsibility

Our freedom leaves us with a multitude of options but essentially two polarities, negative and positive. The negative polarity is one of **freedom from** constraint and interference, except insofar that as faculty members we impose these upon students as conditions of study. But even here, many of us try to be as liberal as we can. The positive polarity, the one that is unavoidably open-ended, provides **freedom for** an infinite range of possi-

bilities. It is this matter of **freedom for** which reflects the world picture. We have the demands for freedom, the increasing achievement of a field of freedom, but we have, too, the general inability to think out and justify one's aims, and to guide action in the light of thought. In other words, our field of freedom calls for, but does not necessarily provide for, responsibility.

Responsibility means the ability to turn the field of freedom into grounds for purposeful action according to foreseeable consequences. Since consequences create the conditions for a new stage of development, acceptance of them is a necessary corollary. There can be no escape clauses, whereby other people, or historical circumstances, (personal or social), explanatory as they might be, can be held to be responsible for self-imposed acts.

Essentially, responsibility means consciously to recognize the direction of one's existence, and since this is not a solitary matter, it also means to recognize the direction of our collective existence. It means to become a creator, rather than merely the created. It means having and exercising the power to respond to situations, rather than merely to react to them. The distinction that is implied here is one of conscious, thoughtful response, rather than instinctive or habitual reaction.

### Necessity for Thought

The pre-requisite for responsibility (and for moral life), in contrast to submissiveness, and the acceptance of orders and directives, is thought. Thought is activity in response to environing conditions. To question, to explore, to hypothesize, to conclude, and to justify motives, means, and consequences, are central to thinking, and to positive freedom. Thinking is something we are loath to do unless we are forced into it. To think is called being 'intellectual' and is rejected as being too remote and detached. Instead, we are continually called upon to express our 'gut feelings' and we do, acting out of anger and anguish, and the violence of impulse.

Acts based on feeling, as a flight from the labours of thought, (which is quite different from empathy and love, of which we know too little) means the denial of responsibility, and hence, the loss of positive freedom. Where thought is lacking, we are subject to our habits, prejudices

and preconceptions. Somehow, we have been living under the impression that the University is a community of thought and that if only more people had been more thoughtful, what has happened here over the past few weeks would not have happened. Is this perhaps our major mistake?

### Our Intellectual Obligations

What is being questioned, is not the pleasantness of our institution, nor our general goodwill, but the intellectual quality of our activities. And by intellectual, I do not mean indulgence in vacuous abstractions, but the deliberate organization of thought for self-knowledge, subject knowledge, and knowledge of the world.

As events have plainly shown, university life is far from being simply a matter of routine learning of codified information for grade and degree purposes. It has always been intended to be, I suspect, a centre for coming to terms with information about one's world so that one can take a useful place in human affairs. The world is not outside of us, for universities everywhere have always been a part of it (grudgingly admitted though this may be). The world is very much with us now.

### Some Questions

The questions that we are left with are: have we given our students the tools for positive freedom, for autonomous and socially contributive living? Have we helped them accept the responsibilities of positive freedom? If not, are we willing to come to terms with our curricula, our course content and teaching methods in order to turn the university into a community of learning rather than a marketplace institution of individuals seeking what they can get but without the groundwork for turning their acquisitions to account?

Our solution does not lie in the needed emergency measures to protect the university against interference and attack, but in long term measures to provide for social coherence and direction in an irrational and violent era. Rigorous and independent thinking, is the most practical means we have for using our field of freedom for the direction of human existence.

Mark Braham  
(Education)



# "Let The Niggers Burn! Let The Damn Students Rot!"

No one but the most revolutionary would dare stand up in public and say that he is happy about the destruction of the Computer Room and the Computer! There is nothing to justify that; it is damn unfortunate that no solution could be found before, in a desperate struggle for "self respect", 97 students found their lives threatened in a flaming inferno!

Men have risked their lives to save seasoned killers (and these students are certainly not that) from certain death under similar circumstances! But white students from Sir George stood in the streets and shouted, "LET THE NIGGERS BURN!" And the general public supported this attitude and continues to support it by giving a godlike essence to property, and raising its importance beyond that of human dignity. The destruction of the machinery has resulted from a breakdown in human relations. It is horrible, it is damn annoying, but it should not be allowed to dehumanize us!

**LET THE NIGGERS BURN! THROW THE BOOK AT THOSE IMBECILES! LET THE ANIMALS (STUDENTS) ROT IN JAIL!**

These are not the cries of anger, these are the cries of hate, and they are not directed against **things**, they are directed against **people** trapped in a series of human situations. This is hatred laid bare because it is "legitimized" by the fact that \$2.2 millions of damage to property has been done. Don't get me wrong! It is not that I do not respect property, because property is in many ways an extension of ourselves. It creates the physical and to a large extent the social environment in which we move and live. Therefore, its sudden destruction at any point in time is disturbing and understandably creates anger. But it should never give way to the bestial hate that manifests itself in the need to see humans destroyed. If I had to choose between the lives of 97 people and \$2 millions I would opt for the 97 lives and let the \$2 millions go to the winds. If I had to choose between the satisfaction of the public need for "blood" and the exercise of the law of the land with compassion, I would opt for compassion. A compassionate administration of the laws of the land is consistent with a "humane" or just society, where human dignity not property is the central principle of social organization and social interaction.

In case you think that I am exaggerating the importance of the need for this order of priority, i.e. humanity first, property second - let me relate to you an anecdote in sadism.

**Woman:** What do you think about this whole affair?

**Bayne:** Well, it's a whole mess up! It really should not have been allowed to reach so far! What do you think about it?

**Woman:** I see you have been caught up in several heated discussions in the corridors. How come they seem to seek you out and not Rolly?

**Bayne:** I don't know whether they seek out Roland or not; but I feel a need

to try and keep this thing in perspective so I have been discussing the matter with the students, who stop me on the corridors. Specifically I have been trying to point out the need for focusing on the basic issues rather than on the sheer grossness of the "destruction" resulting from this situation.

**Woman:** Do you feel that they had a right to burn the Computer Center and smash the Computer?

**Bayne:** I don't know that they burnt the Computer Center...

**Woman:** Who else could, then? I suppose you would say that the police did!

**Bayne:** I don't know that they set fire to the computer; I don't know how the fire started. I do not condone the smashing of Computers. But I think that I understand the circumstances that could have led up to this and I can understand the deep despair, frustration and confusion that resulted in this tragic situation. And I do not believe that wishing them dead and throwing the book at them is a humane thing!

**Woman:** Well I couldn't care one way or another if they were burnt in there, because they acted like animals not human beings.

**Bayne:** You are not even trying to understand the situation. How could you say that about these people. Some of them are among the best that you can find...

**Woman:** I suppose you would call people like Mr. X, Mr. Y, and Mr. Z worthy of being saved. Well I think society could well be rid of madmen like that! Do you think you could salvage people like that, people who almost killed 85 of their buddies!

**Bayne:** I don't really understand how you could be so blindly inconsistent and inhuman in your attitude. Even if you feel these are madmen, certainly we should be kind enough to put them in an institution to care for them, not wish that they were dispensed with in a fire! Moreover, earlier on in our discussion you said you did not care whether the 85 students were burnt to death, but now show concern about these "three" gambling with their friends' lives.

**Woman:** I don't really care whether the 85 were destroyed. What do you think anyway, you want to salvage them for society? Look, excuse me I am very tired and I must leave.

This woman said that she spoke without a racial bias; but she predicated her whole attitude on some concept of students as less than human and say that she believed to be an act against the Computer as an excuse to express her sadism.

It is about time that we begin to take a new look at our concept of justice. We favour the abolition of the death penalty for the destruction of a man's life, yet we can conceive of letting people burn to death if they appear to have raised their hands against "property". **Oh, how we have drained ourselves of humanity!**

Clarence Bayne  
(Commerce)

## A Crash Course In Human Relations

One thing that we have done in the past few weeks at Sir George is knock the hell out of McLuhan's idea that we are living in a "global village."

True, there has been a flood, an avalanche, a diarrhea of words, but there has been so little hard information to be gleaned out of all those words. We have read and heard stories, but those stories have seemed to have nothing at all to do with each other. We have been members of a university, yet we have heard and passed on--and sometimes even fabricated ourselves, in order to attract a few moments of attention--the wildest sort of rumours. We have heard the administration described as faceless and bloodless automatons, and we have heard the students occupying the Computer Centre described as ravening beasts, nihilists, outside agitators, and the rest

### The Collapse of Academic Pretensions.

Sir George often has described itself as "a teaching university," and has prided itself on the relations between students, faculty and administration that exist here. But events of the past month and more have proved that this is bunk. We have given lip-service to ideas that we have allowed to become gutted, their heart eaten out, and yet we have tried to pass off the empty shell for a thing of substance.

Many of our faculty do not regard themselves as teachers primarily, but as scholars for whom teaching is a financially-necessary evil; the scholarly journals don't pay a living wage, so we teach and hate it, some of us. Some of us fear students and consequently hate and despise them. Some of us regard the role of the teacher as one of dictating prepackaged information, rather than of conducting some sort of dialogue in which both teacher and student can grow intellectually and emotionally.

Well, we have paid for that. I expect we'll have to pay a lot more yet, because we not only have a burnt-out Computer Centre lobby and short-circuited escalators, we have an awful lot of hatred to cope with. We have fear, too. We have an overwhelming spectre of suspicion that must be faced and somehow exorcised. To be glib, I suppose we are faced, essentially, with an "identity crisis." All of us.

We have to find out so many things about ourselves and our university. We

have to know what roles we will play as students, administrators and faculty. We have to know how information about the university is to be transmitted--via rumour? THE GEORGIAN? the multitude of broadsides we have had in the past month? an emergency press such as this STATEMENT? our closed-circuit TV? or what? In times of emergency, must we have one side barricaded in the Computer Centre and the other side in the Sheraton-Mont Royal? Is that the way we can solve our problems, with a pair of makeshift Maginot Lines?

Is there not some more satisfactory solution than this? Perhaps if we grow larger we could break the university up into small colleges, as York University has done (although how to divide up the Hall Building?). Perhaps an ombudsman is the way. Perhaps a dean's or principals or vice-principal's dialogue with students one afternoon or evening a week, an academic version of the traditional open house in which the chief received petitions from his subjects. Perhaps members of the administration could walk the streets and press the flesh à la Mayor Lindsay of New York.

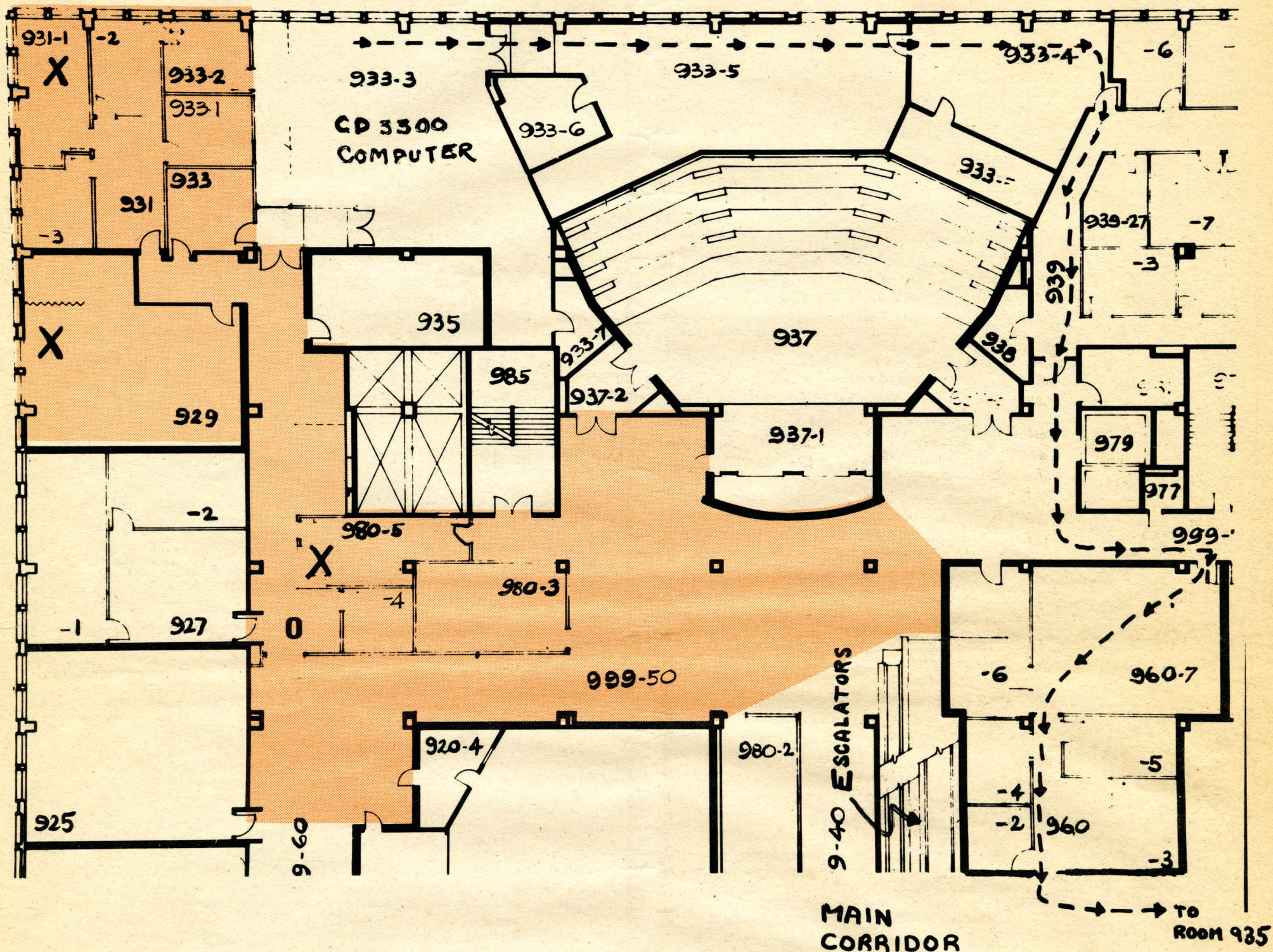
Perhaps all or none of these could be used, but I submit that some means **MUST** be found now whereby students and administrators can make human, personal contact, so as to avoid the fear, confusion, and ignorance of one another that certainly is one of the causes of Tuesday, February 11. Faculty, like it or not, are in a large sense the middle-men in this. They have contact with both administrators and students. Until some better means can be found--and let us hope we find them soon--we faculty have the burden of communications and human relationships. Yet that imposes a burden on both students and administrators to keep us informed and to listen to us when we speak responsibly not when we scream "Throw the bums out!" whether we mean students or administration.)

Maybe we should throw away that phrase about Sir George being a "teaching university," and concern ourselves more with its becoming a **LEARNING** university, where all of us can and must start learning, particularly about each other. Perhaps then we can even learn some very important truths from what happened in the Computer Centre.

Malcom Foster. (English)



# NORTHWEST CORNER OF NINTH FLOOR-HALL BUILDING



## LEGEND:

**O** barricade

**X** alleged locations of fires

--- path of evacuation

shaded area - gutted by fire

- 931-1 Office of G. Martin, director of Computer Centre
- 931-2 office
- 931-3 office
- 933 office
- 933-1 office
- 933-2 office
- 933-3 Control Data 3300 Computer, Memory storage and accessories
- 933-5 Card storage
- 933-7 tape storage
- 935 IBM 1620 and accessories
- 927 office
- 927-1 office
- 927-2 office
- 929 office
- 980-5 Multiple access inputs - CRT's and secretary desk
- 939 corridor leading to back of 350-seat auditorium (937) and offices for mathematics' faculty
- 960 Instructional media offices